

CHRIST the Beginning and Ending ;
O R,

The MESSIAH's Goodness and
Future Glory the Principal End of Creating
the World, and of the several Dispensations
in it to Mankind 'till the Consummation.

A
S E R M O N
PREACHED AT THE
VISITATION
HELD

In the Parish-Church of
Richmond, in the Diocese
of *Chester*, MAY 6th, 1735.

By JOHN M A W E R, D.D.

Y O R K :

Printed by THOMAS GENT : And sold by Messieurs
J. and P. KNAPTON, at the *Crown*, in *Ludgate-Street*,
LONDON; Mr. HILLYARD, and Mr. STAPLES,
in *YORK*; and Mr. BRYSON, in *Newcastle-upon-Tyne*.

M. DCC. XXXVIII.





To the very Venerable and
Religious SOCIETY for Propagating
Christian Knowledge.

A N D

To the Right Honourable the Directors
and all the Honourable Members
of the East *India, Turkey, and*
African COMPANIES, &c.

A PROPOSAL for Printing a *POLYGLOT*
Book of the *Psalms*, according to the Me-
thod of the *Canticles*, prepared for the
Press ; and for sending a Number of Copies
into the *East* ; particularly to the
PATRIARCH of *ETHIOPIA*.

ET is not out of an Opinion of any Ex-
Icellence in this Discourse, that I pre-
Wsume to take this Occasion of addressing
myself, with all humble Deference, to
You, most Honourable Patriots ; tho' none of your
Communities would seem to act out of Character,
in countenancing any laudable Design, tending to
establish the Foundation of the Christian Reli-
gion, in exalting the Glory and Goodness of its
Divine Author ; since the Propagation of this
Blessed Scheme of Eternal Happiness is the
avow'd Design and peculiar Province of the One
Part, and the Means and Opportunities of con-
tributing thereto, may be, and are much facili-
tated by the Intercourse of the Other.

But

But the Prospect of the Approach of those happy and long expected Times, when CHRIST's Kingdom shall be restored, and shall re-flourish where it has been long obliterated; and wherein it shall be further diffused among the Nations by the Coming in of the Fulness of the Gentiles, has not a little encouraged me in the undertaking of a Work, whereof my Proposals, and the Preface to the Book, will give an Account. For the happier Execution of which, I have ventured to trouble you with this Address; not out of any private View, but in Order to spread the proposed Good Effects of my Labours into the East, whereby the most distant Parts of the Catholick Church may be cemented together in mutual Friendship, Commerce may be enlarged, and the Commencement and Progress of our Blessed Saviour's Reign on Earth accelerated by our co-operating thereto. Happy, might I, by any Means, be found worthy to contribute any thing to advance His Glory, or the Benefit of any of His Subjects!

Intending to print the Canticles very shortly, which have been a considerable Time ready for the Press, but were delay'd for Want of Types; what I would humbly request of You, the Honourable Members of both Establishments, is, that You will be pleased, by Means of the Companies Commerce with those Countries, or by the Merchants of the Levant, to honour me with your Assistance, in communicating to the Christians of Ethiopia, (or what is more properly called Habessinia) such a Number of Copies as shall be thought proper; When the Press

Press is composed, there will be little Difference in the Expence, between printing a greater or smaller Number, bating the Charge of the Paper, which will not be considerable. But herein it is intended to exceed, as little as possible, the Number expected to be disposed of, according to the Purposes aforesaid.

As the Ethiopian Christians have so just and high a Value for this Song of SOLOMON, the Great Progenitor and Founder of the Royal Race of their Emperors, as they firmly believe, and not without Grounds ; there is no Doubt that the Books wou'd be well accepted by them ; I hope to the great Advantage of the Commercial World. They wou'd, no Question, be a very agreeable Present to the Habessinian Monarch himself, the most Illustrious PRESTER JOHN. Whence I should hope to be encouraged to proceed in the Psalms, &c. according to the same Method, and my Proposals ; a Book wherein the Habessins are singularly conversant, and are said to take so great a Pleasure in reading of it, as to have the Psalms almost generally by Heart.

And here I can't help being carried out in the agreeable Contemplation of what Great and Noble Atchievements may be wrought by a negotiating of this Affair, upon so happy an Offer, to the best Advantage ; whilst this Mighty and Renowned African Potentate may become the Glorious Instrument of promoting His Blessed Saviour's Kingdom here on Earth, to whom He has the peculiar Honour, if I may venture to say

say it, to be more particularly related, according to the Flesh, as the Offspring and Lineage of DAVID ; and thus, according to his Motto, the Lion of the Tribe of JUDAH shall prevail, in a compleater Sense : For which Purpose, some of the Christian Powers of Europe will be solicited upon this Occasion ; which, I will be bold to say, is worthy of an Embassy from the Greatest Monarch under the Sun.

I have no more to add, but apologize for the Delay in acquitting my Engagements, by Reason of the many Obstructions to my Progress in these Undertakings, which are unavoidable to a Clergyman, whose Lot is fallen in a Country Living, far from all the Advantages of Learning ; to the expediting of which, Your Honourable Assistance herein will be greatly effectual : Which, I hope, will be as much Your Inclination, as I shall study to make it be to your Satisfaction, and turn to Your Glory. And that Your several Establishments may long flourish, pursuant to those Noble Designs for which they were erected, shall be the ardent Prayer of,

G E N T L E M E N ,

*With the greatest Veneration,
and Respect,*

*Your most Obedient, and
most faithful humble Servant,*

Midleton Tyas,
near Richmond,
Dec. 5, 1737.

JOHN MAWER.



R E V. I. 8.

I am Alpha and Omega, the Beginning and Ending.

IN Order to form a just Idea of the Economy of our Redemption, we must carry up our Reflections to the first Creation, and contemplate on the Almighty's Plan and Design in forming this World, and thence bring down our Speculations to the last Winding up of Things, and the End of GOD's Dispensations to Men. And herein let me recommend it to the Consideration of any impartial Examiner, whether there be not much more of Reason and Good Sense, in regarding the Creation of the World, in respect of the Human State, as a Plan, principally intended to display the Glory and Goodness of our Divine Redeemer, pre-ordained before the Birth of Time, wherein, thro' several Dispensations, and by a gradual Revelation, GOD was pleased to manifest his Providence and Concern

certain in Human Affairs, for the Happiness of His Creatures : I say, whether it be not more reasonable to regard the first Plan of the Creation, and the whole Economy of it, in this View, rather than as the Handy-Work of an All-wise Being, (for such the Natural Order and Disposition of the Whole speaks Him to be) who, as soon as He had finished his Works, and set every thing in a due Subordination to one another, left them after that to themselves, without ever after interfering in their Preservation, or taking Care for their Good-Order and Well-Being. Surely this is a Thought so unworthy of the Great Author of all Things, so absurd in all Regards, so uncomfortable in the Contemplation, and so little agreeable to the Ideas of the Soul of Man, that is naturally carried to look above such beggerly Elements of our Constitution, as relate to this World only : That as it is confident of its nearer Affinity to Heaven ; so it is the highest Affront to Human Reason to adopt it, and shews as great a Malevolence to, and Disparagement of, Human Nature, to entertain the least Kindness for it.

The Falsity of the Contrary being therefore abundantly evinced by Reason and Sense, it follows, that the Proposition, in Favour of a Providence and a Revelation, must be corroborated, and finally confirm'd, by all the Evidences that weaken or destroy those Principles, that are directly

rectly opposite. Now Revelation having all the Advantages of Evidence and Usefulness which the contrary Supposition wants, as its Certainty is invincibly establish'd; so its gradual Progress and Promulgation will appear the more rational and uniform, when it is referr'd, not only to the several States and Dispositions of the World for receiving it, but also to the great Purposes of our Redeemer, who is to be considered, not only as the Sum and Substance of it, the *Alpha* and *Omega* of the Grand Project of our Salvation, but also as the Beginning and Ending of the Creation itself; or, as I may express it, by whom *principally*, the World, or Worlds, were made.

The Manner of our Lord's expressing Himself, in the Text, and the following Part of the Verse, is a clear Declaration of his Divinity, whilst He assumes the Style of the Almighty, whereby He signifies his Eternal Essence and Duration. As the same Manner of Expression frequently recurs in this Book, in the Person of God the Son; so it is often, in the Old Testament, applied in the Declarations of God the Father: Whence we may certainly conclude the two Holy Persons to be co-essential and co-eternal.

And as we have such clear Testimony of the Co-Eternity of the Son; so we have it from the

Authority of the same Divine Oracles, That He was *the * Beginning, or efficient Cause, of the Creation of GOD* : That being his Wisdom, or Reason, the $\delta\lambda\gamma\sigma$, he made the whole visible and invisible Creation. As he thus erected to himself a Kingdom in the natural World, he likewise prepared himself a spiritual Dominion, and an OEconomy of Grace in the Human Nature. Here then we have the gracious and wonderful Plan of our Redemption, contrived and ordain-ed long before the First Man had a Being ; and the Human Nature was, from the first, ennobled and dignified, by the intended and future Assumption of it, by the Son of God. From this great Epocha we are to date the admirable Design of a Saviour in the Eternal Decrees, and *the Counsel of Peace*, and thence draw out the whole Series of subsequent Revelation.

We must, in the

- I. *First Place, then consider the Messiah, in the Promise and Expectation of Him, as the Sum and Substance of Divine Revelation, or as the First and Last in the Dispensation of Grace.*
And then,
- II. *Secondly, Consider Him, after He is come, in the Accomplishment of all Things expected from Him, and in His final Dominion and Exaltation.*

* Rev. iii. 14.

I. The

I. The Messiah's Glory and Goodness being regarded as a principal Cause of the World's Creation, and of GOD's Dealings with the Sons of Men in the present Order of Things ; by taking in the whole Prospect hereby open'd to us, it will, I conceive, give us a clear Connexion and just Harmony of the Beginning and Consummation of the Human State, and serve to lessen, if not remove, most of the intermediate Difficulties. And of these the First and Principal as the Source of all the rest, the Fall of Man, and the Degeneracy and present Corruption of our Nature, will without Question be reputed, which in this View will admit of a very agreeable Solution, and absolve from Imputation the Goodness and Providence of G O D.

Indeed, the Divine Præscience and Human Liberty may to our limited Understanding seem hard to comprehend, as to their Consistency in that Case. It is however plain, be that as it will, that the Permission of this Lapse was attended with most gracious Consequences, and was most indulgently provided for by the Divine Goodness. So that, in Fact, the Human Nature has gained by its Loss, and becomes exalted by its Degradation, in that the Son of God has dignified it by his Assumption of it, in uniting it to the Divine, in order to raise it up to a more happy and glorious Condition, than it wou'd otherwise

have been capable or worthy of, had he not condescended to redeem it in our Human Body, and under its most lowly Condition. And, to supply its Defects, and assist its Infirmities, He has accompanied (and even precedes) our good Intentions with the Co-Operation of his Grace ; and, notwithstanding this kind Prevention, offers to our farther Lapses and Deviations from our Duty, a gracious and most inviting Pardon, by Repentance, thro' Faith in his Merits and Satisfaction. So that when, after all this, Men become finally miserable, it is thro' their own Choice, by persisting in their Impenitency ; and it is as unjust to accuse GOD, as the Author of their Everlasting Perdition, as it is to condemn Him, for having at all created them, tho' with such endear'd Terms, as the most affectionate Invitation, and all-sufficient Assistance of being eternally happy.

Such is the Benefit we have obtained by the Messiah's Coming and Suffering in our Stead : A Privilege reflected back to the first Creation, and applied to the first Man, as it has been to all his Descendants, and will be to the latest of his Posterity.

Now there is something very observable in the Origin of Man, as it is delivered in Holy Scripture, which, as I apprehend, gives him a more

more particular Relation to his Divine Saviour. The Decree of Eternal Wisdom, *Let Us make Man in Our Image*, implies something more than what is usually understood by these Words. The Hebrew is here more forcibly expressive, than to be wholly turn'd off to a figurative Sense. For admitting the Spiritual Application as much as may be required, the direct Purpose of the Letter plainly alludes to the Humanity, or Corporeal Representment of Christ, either as future, by a Prolepsis ; or perhaps, to the Bodily Presence He might be pleased to assume in Heaven, as antecedent to his Assumption of Human Nature, And this Notion may seem to be the better supported, when it is observed, that He is generally supposed to have manifested himself, under the Old Testament, in the Resemblance of Humanity, particularly among the three Celestial Personages whom ABRAHAM entertained in his Tent. And further, this Acceptation of the Divine Image, here spoken of, seems to be fully establish'd by the Reason given of the Interdict of Murder in a following Chapter : — *for in the Image of GOD made He Man.* Now the Image of GOD, in the Soul of Man, is out of the Reach of the Slayer's Hand, and therefore cou'd not be violated or defaced by it; and consequently it is the Body, and not the Soul, which is there referr'd to : For the whole Scope and Tenor of

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the Passage is foreign to any Relation to the Soul.

But however the latter Clause of the preceding Application may be above us to define, who must not presume to be *wise above what is written*; yet, whilst it is agreeable to the Analogy of Scripture, I can apprehend no Inconvenience attending it in any Sense. Let it be supposed to refer only to Christ's subsequent Manhood, or to his Appearance in the Human Form before his Incarnation, it will fully answer all that we wou'd infer from it. For thus, both in Body and Soul, Man will have an immediate Relation to his Redeemer; who, being interested for the whole Man, as form'd to his Image, suffered and died in the Human Nature, for the Salvation of the whole, as composed of Soul and Body. And this possibly may be one principal Reason for the Resurrection of the Body to partake of the Immortality of the Soul, to be raised conformable to its Saviour's Image (as the Scripture promises it shall) to shine forth with our Leader in a glorious Eternity.

It has been often observed, that the Hebrew Word, signifying the Life which his Creator breathed into Man, is a Term of the Plural Number; whence it is concluded to infer two Lives, the Present, and That which is to come. So that in his very Make and Contexture, Man

was

was ordained and prepared for a State, subsequent to that wherein he was created, and the whole Order and Method of his Redemption plann'd accordingly. But whether this Observation, like that other of the Hebrew Plural of Nouns joyn'd with Verbs Singular, particularly exemplified in the Word *Elobim*, may not rather evince the peculiar Idiom and Genius of the Language, than a Plurality of Meaning in the Expressions, is not so certain, as that Man was originally designed for two very different Lives, and that by the Means of a Divine Saviour, who was made the early and general Expectation of the World.

As it is therefore manifest, that Man was not created with a View solely to this World; and as clear, that his Lapse from Original Integrity was foreseen and provided for by a Restorer, by whose Intervention he was to be qualified for a better State than That from which he fell; without which Re-establishment, as he had defeated the Purposes of his Creation, so he had forfeited his Title to that Better World, for which he was designed: It follows, that, in Consequence of the Fall, all GOD's After-dealings with him, and the whole Scheme of Religious Acts, from that Time forward, must, in the Last Resort, be referr'd to a Saviour and Redeemer, as distinguish'd and set forth in the promise'

promised Messiah. And this, by invincible Consequence, may be deduced from the most early Institutions of Religion.

For to consider the Original and Intendment of Sacrifices. Either they were directed by GOD, or they were not. If they were merely the Suggestions of Human Reason, they must have proceeded from one or other of these Considerations : Either it was hoped, that they would be accepted of GOD, by way of Commutation for a personal Atonement ; or the Virtue and Efficacy of them must have been referr'd to the Grand Sacrifice of the promised Messiah, as typical of that, and as Pledges of Faith and Hope in the Effectual Propitiation to be made thro' his Blood.

Indeed, these were rational Presumptions ; but where was the Evidence of GOD's Approbation and Acceptance, to encourage the Continuance of them in the World, and to satisfy and quiet the Conscience in a Matter of so great Importance ? It may therefore be fairly inferr'd (without recurring to other Proofs) that GOD did either actually institute Sacrifices from the Beginning ; or, what amounts to the same, that, being offered upon the aforesaid rational Inferences, he manifested his Approval of them by some visible and demonstrative Tokens, such as consuming them

them by Fire from Heaven, and other convincing Declarations of His Presence and Communion.

Sacrifices, Eucharistical and Expiatory, being the Principal Modes, or Outward Acts of Worship, before and after the Flood, 'till the Covenant of Circumcision, and the following Mosaic Institution and the Continuance of those Acts enforced, no doubt, by frequent Revelations of the Divine Will ; pursuant hereunto, we are to enquire wherein their Validity, and the Terms of their Acceptance, did consist. *It was not possible* (as the Apostle to the Hebrews argues) *that the Blood of Bulls and of Goats should take away Sin* ; and yet *without shedding of Blood is no Remission*. As committed Sin did therefore require the Death of some substituted Victim for an Atonement, thereby acknowledging Death to be due to the Transgressor ; and as this Acknowledgement was insufficient for a perfect Satisfaction, as not purifying the Conscience : These Sacrifices must of Necessity have a further Reference for their Efficacy, which must terminate in the final Oblation of the Messiah, once offer'd, for the Sins of the whole World. And to declare the Defects of these Carnal Ordinances, in the Divine Sense of them ; this great Victim of our Sins, the ever blessed Saviour, is introduced thus expressing himself, *when coming into the World*, in order to accomplish every thing awant-

ing, be faith, Sacrifice and Offering thou wou'dt not, but a Body hast thou prepared Me. HEB. 10. 5. It is evident therefore, that CHRIST was the End and Accomplishment of the whole Law, and all preceding Institutions of Worship, which were but *the Shadows of good Things to come*, whereof *the Body is Christ*, who gave Perfection to the Whole.

That our Saviour's Death had a Retrospect to all preceding expiatory Sacrifices, as giving their proper Value to them, is expressly declared in this Epistle ; and that these Ritual Expiations, under the Levitical Administration, in the Sin-Offerings especially, had a principal Regard to the Great Atonement to be made by our Great High-Priest, by the Oblation of Himself, and that they, as Types, referr'd to their Antitype, is plainly implied in the very Manner of performing them : The bare Sacrificing of the Victims not being sufficiently expressive of the Thing signified ; but their Blood was by the High-Priest, in the Great and Yearly Atonement, sprinkled upon, and before, the *Mercy-Seat*, or *Propitiatory*, the exact Resemblance of which, with the Reconciliation made by the Blood of JESUS, is most obvious ; and is largely pursued by the Author of the Epistle before us : Who, to evince a further Correspondency between the two Dispensations, represents them as two Testaments to be ratified by Blood, implying the Death of the Testator. And thus, in order

order to accomplish the first, which was only typical, and shadow'd out that which was to follow, and was establish'd by the substituted Blood of Victims, it was necessary *to take that out of the way to establish the second*; which is a Testament signed with the Blood, and confirm'd by the real Death of the Testator himself, who was the Sum and Substance of the whole Law, and *all that the Prophets had spoken.*

In regard of the *Jews* then, and such to whom *the Oracles of God were committed*, either by Participation with, or in Succession from them, That **C H R I S T** was the End of the Law, and the Substance of all preceding and subsequent Revelation, is by the express Declarations of the Prophets abundantly clear.

Now it may be worth while to inquire, What Notices of the **MESSIAH**'s Coming had been afforded to the rest of Mankind?

That this Great Design was sufficiently publish'd to the World, we may deduce from two very remarkable Instances; the Institution of Circumcision, and the Practice of Sacrificing diffused throughout the Heathen World. And indeed the whole *Jewish* Polity was exactly well calculated, for making known to the rest of the Nations so glorious an Expectation. That they had in general a Notion of such a great Event, the Heathen Historians, who lived near that Time, evince; and that it should be so, the Prophet **HAGGAI**, long before, declares; calling Him *the Desire or Expectation of all Nations*. So in that famous Prophecy of the Scepter's not departing from *Judah*, 'till the Coming of the

MESSIAH, according to the *Septuagint Version*, and others, it is said, that *he shall be the Expectation of the Nations.*

1. One principal Occasion of Inquiry into this Matter presented to the Heathen, was the Institution, or Covenant of Circumcision : A Rite, so uncommon and strange, in an outward Respect, that it was so much the more likely to whet the Curiosity of Strangers, to inquire into the Institution, and inform themselves of the Spirit, as well as Letter of the Precept. And this being a Testimony of GOD's entring into Covenant with the People, to whom it was enjoy'd, and an Indication of the promised MESSIAH's deriving His Birth from them, was a greater Instigation to Human Inquisitiveness, and a more effectual Publication of the Thing, whereby the Account of it might be dispersed quicker and further, (as a learned Divine has observed) than if a thousand Preachers had been commission'd with the Proclamation of it into the several Parts of the World.

2. The Custom of Sacrificing did likewise imply as much, and referr'd the Inquirer to the future Oblation of the Messiah, and was a more effectual Method of diffusing the Notion of that Expiatory Death, than if never so many Prophets had been sent to preach it about the World. The Origin of Sacrifices among the Gentiles was,

without

without Question, fetch'd from the Patriarchal Families. And the Introduction of them must have been upon an Opinion of their Efficacy, after an Examination into the Nature and Design of them. And it is most probable, that the Corruption of Original Tradition, concerning the Expiatory Sacrifice of the Son of GOD, gave the first Rise to Human Sacrifices, promoted by the Suggestions of the Devil, ambitious of mimicking the Sublimest Mysteries of Religion, and as it were to show his Triumph over Mankind, and Mockery of the Great Propitiation in Despite to the fatal Promise, that *the Seed of the Woman should bruise the Serpent's Head*, which he used all Means to pervert and obscure.

3. If we consider the Jewish State and Institutions, consisting of so many particular Rites and Restraints, in Contra-distinction to the neighbouring Nations, together with their several and universal Dispersions, whether by Captivity or thro' Increase of People ; it is obvious to think, that the History and Grand Scope of the Religion of this People must have been very well known to the Countries where they resided, or with whom they conversed, from the Natural Curiosity of Mankind, and the Communicativeness of a People, ready enough to extol their Privileges, and boast of the glorious Prince, who was to descend from them, and rule the Nations.

4. It is further considerable, that the Dispensation of the Prophets, raised up from time to time, was a sort of *Pbaros* of Divine Light, darted forth from the People of *Judea*, as it were for that Reason, placed in the Midst of the Nations, to direct them where to look for *the Day-Spring from on High*, that was about to visit them, And that the Prophetical Office was most wisely adapted to this Use, appears from the Manner of delivering their Prophesies, which related to foreign Princes, by sending their Predictions to them, with the particular Symbols of the Thing foretold : Than which nothing can be conceived more proper, to notify to the World the extraordinary Prerogatives of their Religion, and to incite the Heathen to inform themselves about it.

And now in *the Fulness of Time*, after the World had been prepared for the Expectation of Him, by Prophecies, Types, and all other necessary Indications of *Him that was to come*, the long-wish'd Prince is born, in an Age the most proper for his Arrival of any that had preceded it. Without these Preparations, which were as Polar Stars amidst Pagan Darkness, the World in general, and even the *Jews* wou'd have been so far lost to all Sense of a Redeemer, that He wou'd have been much less, if at all, acknowledged when He came, notwithstanding his Miracles, which both the One and the Other wou'd

wou'd have evaded, without the Concurrence of former Predictions. Thus it pleased GOD, when he sent forth his Son made of a Woman, to prepare the Way; and thus it was, as the Prophet foretold the People, *The Lord, whom ye look for, shall suddenly come into his Temple; even the Messenger,* (rather according to the HEBREW, explain'd by the *Ethiopic Use and Acceptation* of the Word to a more commodious Sense, *the Prince*) *of the Covenant whom ye delight in.* And this leads me, in the

II Second Place, to consider Him after He is come, in the Accomplishment of all things expected from Him, and in His final Dominion and Exaltation.

The particular Characters of our Blessed Lord, drawn by the Prophets, were applied to him by the Evangelical Writers with the same Divine Authority, with which they were at first delivered; and in a Sense and Manner of Interpretation, approved and practised by those of their own Nation, long before his Coming; which ought to silence the Cavils raised against it.

The Conformity of our Saviour's Person and Actions, with the Prophetical Delineations of him, being fully made out by such as handle that Subject, and all things requisite to our perfect Redemption, and Reconciliation thro' his Blood, having

having been accomplish'd by him, according to what *the Prophets had spoken*, in Confirmation of which, as the last Evidence of *all being finish'd*, he raised himself from the Dead; we have no room to doubt that He is the Divine Person, so magnificently described by the Prophets, and *the Prince of the Evangelical Covenant*; His, by way of Eminence, above all former Dispensations.

The History of his Life and Death shows that every thing was performed, and all proper Instructions given, that we can think necessary for our Salvation. But the unhappy Remains of his own Nation are still unsatisfied, and will still call upon us for those Grand Characters of the Messiah, which they find not in the Humiliation of our J E S U S.

Now in Order to satisfy the Demand of the Jews, it may be proper to distinguish the Times, to reconcile the seemingly disagreeing Parts in the Messiah's Prophetical Character. The figurative and Spiritual Sense of so many lofty and raised Expressions, qualified with a Mixture of humbler Phrases, seems apposite enough to that hidden Grandeur of a GOD veiled under Human Nature, in whose Humiliation appears the greatest Wisdom, and Fitness for the Accomplishment of what he came for, both as a Teacher and Pattern, whereby he might *fulfill all Righteousness*, and instruct all Conditions; the Price and

and End of which was to be a more transcendent Exaltation in his State of Glory.

And as the Gospel State was, in the first Regard, pre-ordained to set forth the adorable Goodness and Condescension of the Son of GOD, for the Benefit of his adopted Brethren, and the whole designed to enhance his future Glory amidst the Praises of Men and Angels ; what can we conceive more magnificent, and more answerable to the Idea of a GOD incarnate, than such a beneficent Condescension ! An Idea that requires a more than Human Eloquence to give it its due Luster ! Here then, without going further, we can see in the MESSIAH more than the Prophets have spoken in their most elevated Expressions !

But this is not all. They spake of him, as a Prince, and a temporal Prince ; we will own it. He was a Prince by Descent, and he was to be more than the most glorious of Princes, after his Exaltation, when, in fact, he ruled the Nations according to his Will, and reduced the Greatest Monarchs to his Obedience.

But the Jews will further urge, that Jerusalem was to be the Seat of his Empire, whence his Power shall be exerted over all Nations ; withal, adding their own Prerogatives above the rest of the World.

Notwithstanding what is here objected, may be reduced to the Spiritual Domination of CHRIST and sufficiently satisfy the Letter, without seeking a further Intention : We may comply so far as to gratify the Jews in their further Demand ; and answer, That the Gospel Economy being the last Dispensation of GOD to Mankind, we don't take upon us to limit the Duration of it, or determine the Revolutions which may happen in that State. The Accomplishment of many of the Scripture Prophecies are yet to be look'd for, and particularly that of *their* General or last Conversion. And we further expect *the Fulness of the Gentiles coming in*, 'till which Time the Holy City will be trodden by them : After which, how far the more literal Accomplishment of the Prophecies, concerning the MESSIAH, may be farther demonstrated to the World, I shall not here enter into any Discussion.

In sum : We have here seen JESUS, who was made a little lower than the Angels, by a voluntary Humiliation for the Sake of Man, exalted above all Principalities and Powers ; and the great End of his stooping so low being to raise us up, once abject Mortals, *to fit together with him in Heavenly Places*, let us hold fast the Profession of our Faith without wavering, looking unto Jesus, the Author of our Salvation, who brought Life and Immortality to Light thro' the

the Gospel : And as He has given us the most convincing Evidence of it, in his own Resurrection, we may affirm, with better Assurance than the Good S O C R A T E s, *That we have a glorious Prospect before us !* And let us pursue it, seeing we shall attain the End of our Hopes, *if we faint not.* What can be greater Matter of Exultation, what can give us a nobler Sense of the MESSIAH's Kingdom, and his gracious Dispensation, than to reflect that each of his Subjects is to reign with him, and contribute to his Glory ! A Reflection so full of Comfort, such a Motive to Gratitude, such an Incitement to Obedience, a Conception of so elevating a Nature, so ennobling the Soul, and *transforming it into the Divine Image*, that, in the Contemplation of it, She may look down, with the Pity of an Angel, upon the most exalted Pomp of what the World mistakes for Grandeur !

What unhappy Men then are those among us, how depraved in their Taste, and insensible of a true Greatness of Soul, or averse to the only Means of acquiring it, who use their utmost Endeavours to overthrow the Kingdom of C H R I S T, and spread their senseless infidel Principles among such weak Minds, as are not prepared to detect the Delusion ! A miserable one indeed ! And miserable Apprehensions of Things must they have, who are carried away

with it ! No one good End, that I know of, can be proposed by such a Conduct, which, without giving any Advantages, in the Estimation of a virtuous Man, tends to unsettle the World, and turn Men loose to live as they list ; whilst all well-meaning Persons, instead of thanking such officious Dictators, ought to look upon them as the worst of Enemies, for endeavouring to rob them of their greatest Felicity, the Expectation and Assurance of a glorious Inheritance in the Kingdom of the MESSIAH, the only powerful Support under the Tryals of this Life.

As for us, who are *separated* to the Work of the Ministry, it is incumbent on us to be very diligent in rooting up these Tares, that are sown with so much malicious Industry ; more especially to prevent their further Increase. Nor let us endeavour only to strengthen those that do stand, and raise up them that fall, but provide ourselves also with such spiritual Armour, as will enable us to repell the Attacks of the Adversary, and overcome them. As great as the Bravades are, that have been made us, they are found to be lighter than Vanity itself ! The Enemy have been compleatly defeated at their oⁿn Weapons ; and so glorious a Cause as that of Truth, which we have to defend, can never want Champions, whilst the Church of *England* is so illustriously adorn'd

adorn'd with so many learned and worthy Divines,
as may justly *make it a Praise in the Earth.*

And as we have such gracious Assurance from the Throne of an indulgent Protection, (which, blessed be God ! we have happily and long experienced) and have seen so many Able Hands, who have fought the Lord's Battles, promoted to deserved Honours, by the accurate Discernment, and diffusive Munificence of a QUEEN, who does Honour to a Throne, and exalts Majesty itself, and whom the Reformed in general regard as their Nursing Mother ; we neither want Example nor Encouragement, to exert ourselves in our Function, according to our Capacity, both by Doctrine and Practice, to resist and convince all Gainsayers. And whilst we, all of us, affectionately joyn, in promoting the Cause of Truth, studying to do Honour, and conciliate a Reverence to our Church, (the most eminent Part of the Christian World) not maligning one another, not detracting from others Labours, who may excel us, endeavouring to inculcate into our People, next to a true Fear of GOD, and a due Observance of the Institutions of Religion, a reverent and dutiful Regard for their Superiors, in Subordination to their Majesties Happy Administration, under whom alone we expect to enjoy all the Liberties of English Subjects ; we may be assured of the same gracious Protection from

from the Throne ; and that however wicked the Times may be, and tho' the Floods of ungodly Men may make us afraid, by threatening the Ruin of GOD's Church, yet the Gates of Hell shall never prevail against it,

Indeed, it often pleases GOD to bring Good out of Evil, and Light out of Darkness; and thus the daring Petulance of the Adversaries of our Faith has had one good Effect, of provoking so many able Defenders to assert its Cause, and set it forth with the greater Luster : Yet the Influence of the late profane Writings, among the Generality, is very deplorable ; and 'tis much to be feared, that this Antichrist (so far is the Contagion diffused !) will not be effectually subdued, 'till *the Lord shall consume this wicked One with the Spirit of his Mouth, and destroy with the Brightness of His Coming.* From which, probably, we are not far off ; and, in order to which, we ought incessantly to pray, *Come, Lord Jesus yea, come quickly ! Amen.*

F I N I S.
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